THE PACIFIC

A religious and family paper

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THE PROMISED REST.

To Him who hears I whisper all;
And softlier than the dews of heaven
The tears of Christ's compassion fall;
I know I am forgiven.

Wrapped in the peace that follows prayer,
I fold my hands in perfect trust,
Forgetful of the cross I bear
Through noonday heat and dust.

No more Life's mysteries vex my thought;
No cruel doubts disturb my breast;
My heavy-laden spirit sought
And found the promised rest.

—Harriet McEwen Kimball.

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Why Not Quit?

A minister once asked a saloonkeeper if his conscience ever troubled him respecting his business. The man said, "Come inside, sir." It was the middle of the day. There were none of the usual customers about. My friend walked in. The grogselier went behind his own bar and, leaning on it, said: "Reverend sir, there are times when I stand behind this bar and look at the men who fill this room. I here their blasphemy and lewd songs. I see their fighting and misconduct, and I often say to myself, 'If there is a picture of hell on earth is in places like this.'"

At a young ladies' seminary during an examination in history, one of the pupils was interrogated thus: "Mary, did Martin Luther die a natural death?" "No," was the reply; "he was excommunicated by a bull."—Christian Register.

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What to Look Out For.

In "Letters of a Self-Made Merchant to His Son," Mr. George Horace Lorimer puts a deal of sense into the following remarks about education:

Education's a good deal like eating—a fellow can't always tell which particular thing did him good, but he can usually tell which one did him harm. After a square meal of roast beef and vegetables, and mince pie and watermelon, you can't say just which ingredient is going into muscle, but you don't have to be very bright to figure out which one started the demand for painkiller in your insides, or to guess next morning, which one made you believe in a personal devil the night before. And so, while a fellow can't figure out to an ounce whether it is Latin or algebra or history or what among the solids that is building him up in this place or that, he can go right along feeding them in and betting that they're not the things that turn his tongue fuzzy. It's down among the sweets, among his amusements and recreations, that is going to find his stomach-ache, and it's there he wants to go slow and to pick and choose."

The passions act as winds to propel our vessel; our reason is the pilot that steers her. Without the winds she would not move; without the pilot she would be lost.—Great Truths.

Good enough means nothing better. Don't be too easily satisfied.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, September 3, 1903

NOT LOST.

"The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,
These are not lost."

SOME FRESH CHAPTERS IN THE TRIUMPH OF THE GOSPEL IN THE NEW HEBRIDES.

The Island of Tanna in the New Hebrides, where Frank H. Paton, the son of the noted John G. Paton, worked for several years, furnishes some fresh chapters in the triumph of the gospel. Some of the twentieth century chapters of the Acts of the Apostles are being written there today—or rather the material for them is forming as the native Christian heroes among that island people are living the lives which they are called to live in Christ Jesus. Lomai of Lenakel is a real twentieth century Christian hero. A naked savage seven years ago he is today a shining light of what transformations the gospel can work and a tower of strength for righteousness in that center of heathendom. Once when he and the missionary parted company after a weary day's tramping among the tribes to speak to the people the words of life Mr. Paton said, "I suppose you are very tired now." And the answer was, with a radiant face, "Yes, but my heart no tired." Although Lomai was one of the first to offer a location for the missionaries when they landed on Tanna, he kept away from them for some time. As is so frequently the case it was sickness which brought him into sympathetic relations with the missionaries and then by gradual process into a life of real Christian heroism. His little son was ill and suffering greatly and when he had been relieved and cured the missionaries had a hold on the old chief, which was strong enough to lead him soon into the light and peace of the life in Christ. Some of the steps in that process are quite unique and interesting. Mr. Paton tells us in his narrative that a Tanna man is ashamed to be seen clothed. In this weakness the converts were humored of course, and were accordingly led in time to come out of their unclothed condition and to a full practice of the customs of a Christian civilization. Lomai was the first to manifest the tremendous moral courage which was needed on the part of one who would depart from nakedness. When on a certain occasion Mr. Paton had received some boxes of clothing from London he urged the people to accept the worship of Christ in fullness and to put on clothes. Not long after as he looked out of the little house of worship one Sabbath morning he saw a man coming up the path clad in a red shirt and lava-lava. Thinking it was a stranger from some other locality he hastened out to meet him. "But," says Mr. Paton, "to our unutterable joy it was Lomai. The heathen were calling him an old woman, and if there is anything a Tanna man hates to be called it is 'an old woman.' But he paid no heed to their ridicule. It was a distinct declaration that he had forever turned his back on heathenism, and that he was now an out and out worshipping man. Only those who have lived in the midst of naked heathenism can know the joy that thrilled our hearts to see Lomai clothed that morning. He had now taken the first decisive step; the Spirit had begun to work in his heart and we knew that the rest would follow."

Before this the record was concerning Lomai and others that they had begun the practice of family worship. "They prayed in English, but they were groping after God, led by his own Spirit. Outwardly they were not far from the kingdom of God, if not already in it, and there was a new light in their faces. But they had still many a fiery trial to pass through ere they could give up all and follow Christ."

Lomai's example was followed soon by some women and each Sabbath the missionaries were able to count a few more who came to the services clothed. Then a few men followed the good example, but at first very shamefacedly.

We are told that some of the experiences in getting the people clothed were very trying to the risibles of the missionaries as they faced their congregations. One day a man was in attendance at the services wearing only a vest and a tall silk hat. At the next service the man's wife wore the hat, and it was very amusing to see her sitting with a stiff neck so that the hat would not fall off, now and then trying to look around, without moving her head, so as to see whether she was being admired in her new outfit. Sometimes a man would wear a woman's dress and a woman a man's coat. "One day a woman suddenly remembered in the middle of the service that she had forgotten to put on her dress. She at once began to wriggle about into it and it took her some time, even with friendly hints and tugs from her neighbors. All this while the missionary was solemnly preaching."

Very suggestive are some of the remarks of these New Hebridean disciples as they were being led along in the training school of Christ by the devoted missionaries. Once when Mr. Paton and Lomai were translating together the gospel by Matthew, Lomai said: "Now I can make it more straight. Before my heart not right, and I no get the word of Jesus straight. Now my heart right a little bit, and I get the word of Jesus more straight. By and by we get him altogether straight."

We think in this connection of those words of Jesus, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

Lomai was continuing in Christ's word; he was living up to that word, or striving so to do as he understood it, and so he was a disciple indeed; he was knowing the truth more and more, better and better as the days rolled by, and the truth was making him free.

One of the great trials came in his life when it dawned upon him that he should have but one wife, whereas he had two. Mr. Paton states that no one had ever spoken to him on the subject of two wives and that the conviction that it was not right was due entirely to the workings of God's Spirit in his heart. When, greatly troubled, he came to the missionary, he said: "Me think all the time, what am I doing with another wife now? It is all right for me now, but the woman she no savey much yet, and it is very hard for her." He was told to pray over it and to bring both wives regularly to school, to teach them also at home, and to pray daily in the home, and that a way out of the trouble doubtless would be opened up. And it was opened up agreeably after a while to the second wife and she was given in marriage to a relative. In Lomai's heart there was sadness as well as joy, but he had started out to live up to the light as it came to him, and in this instance as in all others he set honestly about it.

One incident which occurred shortly after the putting away of the second wife shows what a bright learner Lomai was in the school of Christ. When a man said to him: "Suppose we come along worship, Misi (the missionary) he tell us give up all wife only one." Straightway Lomai answered: "No, Misi he no tell you that. He tell you word belong Jesus. All you do is listen good. By and by when Jesus stop along your heart, he make it easy for you. No use you think about it now; he too hard for you. You listen along word of Jesus; suppose you get Jesus along your heart, he no hard for you anymore."

What wonder that the missionary should advance Lomai, and some others like him, from position to position and finally ask them if they were willing to be ordained elders in the church! We note the answer which Lomai made: "Misi, we cannot go back in the work of Jesus. You first baptized us, then you made us deacons, and now you have asked us to be elders. We are not fit to be elders, but we cannot go back. We must go forward, and we must pray hard to Jesus to make us more fit. We want to do everything you tell us, and we know that Jesus will help us."

As we read the story of the triumph of the gospel among the bloodthirsty tribes of Tanna we realize afresh that missionary effort pays. In the opening years of the twentieth century, there and elsewhere, wherever the Word is proclaimed, it is transforming as of old individual life and national life and is hastening the coming of the day when this world shall indeed be Christ's world.

Still by his Spirit Christ is saying to his followers: "Go ye and disciple all nations, teaching them to observe all things whatsoever I have commanded you." And still as of old, over all the world, souls realizing as he is made known to them that there is peace and rest only in him are taking him as their Redeemer and Master, and are living lives that are beautiful in the beauty of Christlike deeds.

The Religious World.

The value of Protestant church property in the city of New York, as estimated by the assessors, is $82,521,000. The Roman Catholic is $33,166,000. Among the Protestants the Episcopalians possess the largest amount—$44,303,500. The Presbyterians stand next, with $11,520,000. The Methodists rank third, having $4,941,500.

The large attendance again this year at Northfield shows the vitality of that religious movement. There are, however, some changes manifest. One of these is in the attitude toward evangelistic work. It is said that the Northfield workers still adhere to revival ideas in their own churches, but that their methods are less dramatic and spectacular. A correspondent of the Boston Transcript writes: "Ten years ago they insisted on public confession by rising for prayers, relying upon the follow-the-crowd spirit to sweep in the converts. Today those interested are much more frequently asked to sign cards, a concession to the prevailing reticence of religious feeling."

The decision of the Stanford University Trustees not to secure for some time at least a pastor for the Memorial church, but to have different ministers of prominence to alternate with Chaplain Gardner in holding Sunday services will be quite generally regarded as a wise one. It is stated that the following named ministers are to occupy the pulpit at early dates: Revs. C. R. Brown and F. L. Hosmer, Bishops Hamilton and Warren, and Dr. Hoffmeyer. The salary which would be paid to a pastor, if one were to be secured, would bring to the University every month of the year some preacher of note who would, in all probability draw more of the students to the service than any available man in the pastorate. Doubtless, many a minister in the East would be glad for five or six hundred dollars to spend four Sundays at Stanford. We wish that in making their selections for pulpit supply the authorities would bear in mind the fact that ability in the pulpit is not always to be measured by the salary drawn.

The Macedonian revolution is in its ultimate analysis a battle of religions. A native Bulgarian, now a citizen of this country, says: "If the Macedonian were tomorrow to renounce his Savior, and give up his faith in the things which have made our civilization, if he were to embrace Islam with its polygamy, and its all, his troubles would end in a moment as if by magic. He would be lost to civilization, he would not achieve the rights of liberty, but he would achieve at once the rights to life, honor and property, which the Turk has always denied him. Moreover,he would achieve at once the right to kill, burn and plunder and in every way to ground to death all the Christians who Allah delivers into his hand. Mohammedanism is the one religion which has made a cult of persecuting the followers of Christ, and it is the one religion which has had the license for five long centuries to practice with shameless impunity this cult, the first three centuries, because of the impotence of the Christian world, the fourth because of the ignorance of the Christian world, and the fifth century because of the shameful selfishness of the Christian Powers of Europe in their squabble over the remains of Turkey."

An American missionary, who has spent many years among the Bulgarians in Macedonia, is reported as saying: "Europe blames these people for using dynamite. If I were a Macedonian I would throw bombs myself." It is said in normal years from two to three thousand Macedonian Christians are butchered in the exercise by the Turks of the Mohammedan religion. This goes on all the time and in some years the victims have numbered from fifty to an hundred thousand. To allow all this to continue is a disgrace to European civilization. The nations of the Old World ought to move as the United States did as to the Cubans against the bestiality of the Turk regardless of consequences. It is woman who suffers the most in that darkened, saddened land. One who knows whereof he writes says concerning this persecution: "Perhaps these Christians would stand it all, were one exception made, were only the honor of the women held inviolate. Upon this, the vital point of the question, however, details would be indelicate. But the condition must be understood. Upon the Christian womanhood of Macedonia Turkish bestiality is wreaked unchecked. There is a land of tears, and that is Macedonia, where a woman's beauty is a woman's curse, and where wide crosses are branded upon the fair foreheads of thousands of Christian girls, to save them at any rate from the harem and to drag them out if they are once dragged in. Hundreds of homes are every year dishonored. There is no justice, there is no defender of the law except the hidden rifle, which may afford redress. A chance shot at the ghoul and then a bitter life among the revolutionary bands on the hills. Does anyone wonder at the announcement of two dispatches, that the Macedonian women are joining the revolutionists?"

When Peter knew little of himself he avowed himself willing to die for his Master. The incident of the cock-crowing was a painful but salutary lesson. Knowing himself better thereafter he was content to open his heart to his Lord's inspection and say, "Thou knowest."

Bombay is the second largest town in the British Empire.

Busy World Notes.

Eleven cents per meal for each person is said to be the average expense under the co-operative housekeeping plan which several families have been carrying on at Ontario in this State. There as well as elsewhere, where this kind of housekeeping has been wisely tried, it has proved satisfactory.

The British Weekly says that the marvel is that under so detestable a rule as that of Abdul Hamid, the small Christian states in Macedonia are not perpetually in revolt, and that ferocious outbursts must be expected from people who have long been demanding in vain the elementary rights of civilized communities. And the Weekly declares further that Great Britain can best serve the cause of peace by insisting that the Sultan shall carry out the long promised Macedonian reforms.

Andrew D. White says in "Chapters from My Diplomatic Life," in the September Century: "The great university at Palo Alto is perhaps the finest monument ever dedicated by parents to a child." This remark came out of the recollection that when at Nice some years ago the most interesting person met by him was a young American about fourteen years of age, who seemed to him one of the brightest and noblest and most promising youths he had ever seen. This was young Leland Stanford.

Among the things demanded in the German Socialistic platform is gratuitous medical attendance and burial. We wonder whether this will not some time be the demand in this country and everywhere and whether the demand will not be granted. Usually the most difficult bills to pay are those for medical attendance. Sickness lays many a man aside from his work who is dependent on that work for his daily bread; and while unable to work his expenses are multiplied many fold. In this manner persons have been doomed for years to carry a heavy burden of debt. But, be this as it may, it is evident that the present century is going to work many changes in our social affairs; and some ideas and suggestions that are now regarded as visionary and impracticable will not be so regarded fifty years hence.

A benevolent man who has given largely to colleges said recently: "I give no more to colleges as I intended. The whole trend, encouraged by the authorities, seems to be toward extravagance and ease, athletics and amusements, clubs aned dinners, and away from the hard study and simplicity of my own college life." There is no doubt that this is the trend in many an institution of learning today. Fortunately it is not so everywhere. There is, in general, however, a need for more of the simplicity of the former days. That Harvard professor who said that every dollar above twelve hundred a year spent by a young man in college is "a dollar of danger" put the figures too high, several hundred dollars too high, even for the son of the wealthy man. Simplicity in living is better than extravagance, even though the extravagance does scatter abroad more money.

The suggestion that castration be made the legal penalty for rape is coming now with much more frequency than ever before. This suggestion was made recently in a public address at Chautauqua. Alice Stone Blackwell comments on it in the Woman's Jour-

nal and expresses the opinion that it is the logical penalty for such crimes of violence against women by men of whatsoever race or nationality. And she says that some day—when women have a voice in the laws—it is likely to be applied. The writer of this note has suggested this several times in his newspaper work during recent years, and is of opinion that such a penalty is bound to be enacted. The sooner it comes the better. It will be the best deterrent of such crimes. The fixing of such a penalty ought not to await the time when women shall have the suffrage. Let California lead in legislation to this end. There are, however, other States that ought to lead in this, for they need such a law far more than California.

Judge Grosscup of Chicago, who has become somewhat noted the country over for his stringent views and decisions as to corporations, said recently in Boston that where the conditions and profits are known, all the returns from a corporation's operation of such a business as street-car service, beyond a fair interest on the investment, should be turned over to the city in one form or another. In his opinion no franchises should be granted except on the condition that the company, after a fair profit, turn over the proceeds, to be used in some public improvements; or make return in the form of reduced fares. Personally, he prefers the reduced rates, the other form being really a tax on the poor man. When asked whether his ideas as to corporation inspection and franchise selling did not point toward socialism or paternalism, Judge Grosscup replied: "The present form of things is the worst possible paternalism. It is the paternalism that kills. The stability of a republic depends on the contented state of its people. When they become dissatisfied because they perceive that they are not getting their fair share of its prosperity, true socialism makes headway, for they say, 'Well, if a few can take the wealth from us, let us prevent it by owning the industries all together and in common.' The regulations I propose do not make socialism, except as in a modified form, where each citizen has a stake in the country, grows wealthy from the country's prosperity, and suffers with her in her lean years. There is no paternalism in it." We believe that Judge Grosscup is right in his contention that there must be the same sort of government supervision over corporations that there is over banks. Only in this way will it be possible for people with small amounts of money to make safe investments and realize their legitimate share of the prosperity of the country. We believe also that the time is not far distant when valuable franchises will be made to return something in some form to the public which grants them. It looks now as if the Southern Pacific railroad company will win in the struggle with the people of Alameda; but, however this may be, the trend is everywhere toward some fair share for the public. The sentiment is strong for it; but conditions are not yet such as to make it possible in many instances for the people to wage a winning fight.

No vessel puts out to sea without making some provision against bad weather. When we begin the day, it ought to be with similar precautions. If we meet a squall it need not turn us from our course. We shall get a shaking up and we may lose a bit of the rigging, but no worse thing need happen if we keep our weather eye open and the crew does not mutiny.

Notes and Personals.

The San Francisco Association meets at Mill Valley next Thursday.

The Bay Association meets next Tuesday in the First church of Oakland.

The Rev. M. J. Luark has gone from Murphys to Kelseyville in Lake county, where he will remain for a time. He is open to calls for pulpit supply.

Next Monday, at the meeting of the ministers of San Francisco and vicinity, Prof. W. W. Lovejoy will read a paper on "The Psychological Truth of Paul's Theory of Sanctification."

Rev. E. O. Tade, a beloved pastor for many years on the Pacific Coast, but for some years retired from the work, has come up from Southern California to make his home in Berkeley.

One of our readers at Bakersfield informs us that the poem on our cover page last week was written by Margaret E. Sangster. Some persons have had difficulty in reading that poem, and have thought that some of the stanzas were misplaced. They should be read across the page, not down.

Pilgrim church, Oakland, had a very pleasant and successful semi-annual missionary barrel opening last Friday evening. A very impressive talk was given by the Rev. H. M. Tenney, the District Secretary of the American Board. This being the church of which the Rev. Walter Frear is a member, and Mr. Frear being absent in Northern California, Mr. Tenney took occasion to say some pleasant words concerning his predecessor. He said among other things that it was more and more evident to him as he got hold of the work that Mr. Frear's administration of affairs had been such as to merit the highest praise. Reference was made to letters received from missionaries, and which showed a very large place in their hearts for Mr. Frear. The barrel opening brought into the missionary treasury of the church that evening nearly seventy-five dollars, and not all the barrels which had been given out were returned. More were expected in a few days later. These barrel openings are very popular in Pilgrim church, and have been found to add to the missionary offerings. In addition to this means annual contributions for both home and foreign missions are made at stated times in the church.

About two years ago we secured as a subscriber a member of one of the leading Congregational churches in California, who had not theretofore been a reader of The Pacific. He is a man of wide reading and of much culture. He has before this expressed his appreciation of the paper. Last week, after reading it, he wrote to us the following words: "Personally, I feel under no obligation whatever to you, as in the undoubted exercise of your judgment and right, you have more than once ignored communications from me; but this much I am impelled to say, that there is no paper I so look forward to and enjoy reading as The Pacific. I think it is due to you to say so publicly; and I write this especially for the benefit of those who are not among your subscribers; they miss a great deal of profit and help by not reading The Pacific regularly." We wish this might be brought to the notice of the hundreds of persons who are not readers of The Pacific, but who ought to be. Friends of the paper can give this and

other good words wider circulation. To do this and to induce others to subscribe for it is one of the ways by which to advance the cause of Christ, for it is the banner of Christ that The Pacific upholds.

Dr. Martin Kellogg, who died on the 26th of last month, was connected with the University of California, either as professor and president, from the time of its establishment in 1868. Previous to that time, from 1860 to 1868, he was connected with the College of California, being one of the first professors selected for that institution. When chosen for that position in 1860 he was pastor of the Congregational church at Grass Valley. He was born in Connecticut in 1828, and came to California in 1855. We quote in part words concerning him which were uttered by President Wheeler of the University at the time of his death last week: "He was a quiet man, and it may be that men have not always known how great and how fundamental in their character were his services to the University. He carried burdens, the weight of which few men knew. He could carry burdens and not repine; he could be buffeted and not complain. And yet he was a highly sensitive man. It was always the high cause he represented, and not his personal comfort and his pride, that lay nearest his heart and governed his action. He loved the University with a great love. He had sacrificed for it and toiled for it and suffered for it. He had a fine sense for the dignity of a university and the respect due it and its standards, and he was willing to stand between it and the turmoil that beset it from without, and standing there to be patient and steadfast and true. I know there are many who have rendered high services to the institution, but, I believe, taking all things into consideration, there is no man whose service can be matched against that of Dr. Kellogg. He stood always for the highest and best things. His voice and his influence were always for what is clean, decent, orderly. Those who sought his council found that he was wise beyond the ordinary measure of human wisdom; those who shared his closer confidences knew that he was tender and kind and faithful, and that he wished no man evil, but sought good for all." At the time of his death Dr. Kellogg was emeritus Professor of Latin.

VICTORIES WON AND WAITING.

Rev. Wilbur F. Crafts, Ph. D.

The International Reform Bureau fights intemperance, impurity, gambling, and Sabbath-breaking, not as four separate forts, but as four sides of one frowning fortress that is firing on every home, every church, every honest business, and which should therefore be attacked by all good citizens on all sides in the name of conscience and of commerce. We have not broken the main walls, but we have captured some outlying breastworks on all four sides, with the aid of the Anti-Saloon League and other temperance organizations on the intemperance side, of the Woman's Christian Temperance Union on that, and the impurity, and the Sabbath-breaking sides, and of the earnest men and women of many churches on all sides.

The superintendent of the Anti-Gambling Bureau had a part in driving the lotteries from the mails, and then helped to carry the next breastworks, driving the gamblers from the express companies, which was accomplished just six months before the Fifty-fourth Congress adjourned by a dramatic fight in which Senator Hoar defeated Senators Gorman and Brice. Then we moved forward to drive the gamblers from the telegraph companies, and found we were up against the very citadel, which we have only cracked, in a favorable report for the Gillett anti-gambling bill, which is still pending, and will need the support of all honest citizens to carry it in the next Congress. There is further encouragement in this fight in two more breastworks from which the New York Jockey Club has been driven by this bureau, the defeat of their efforts to legalize gambling in the District of Columbia and in Pennsylvania, in which last battle the mightiest of political machines came into the fight in vain.

On the impurity side of the fortress, four breastworks have been taken. The bureau wrote the divorce reform bills that drove divorces from the territories, and then from the District of Columbia, where the law of Christ on this subject was made the law of Congress. Also, in the District, another breastwork was taken in doubling the penalty for seduction of girls under twenty-one by a bureau bill. The expulsion of the polygamist Roberts from Congress, in which American womanhood led the fight, the bureau, with other forces, doing their part, is another encouraging victory; and now we are up against Smoot and Smut, with a harder fight, because he is already in the Senate, and armed with the bastard veto of the "endless speech." Yet more important than his expulsion is the anti-polygamy amendment, which we may have to secure by a flank movement through the mandate of thirty legislatures. On this side the bureau has driven off many bushwhackers, the newsdealers in the depots and on the streets, who sell foul literature, and the other corruptors of youth by pictures and shows.

The Sabbath-Defense Bureau wrote the law by which the gates of the St. Louis Fair have been closed on the Sabbath by a "contract," with which there can be no trifling, as there might have been with a mere law. This insures, in celebrating the Louisiana Purchase, we shall exhibit, not the French Sunday, but the American Sabbath, taller than the Eiffel tower, better than any machinery.

In national temperance legislation we started out to separate the National Government from all complicity with the liquor traffic, especially to stop liquor selling in Government buildings. First, we drove the liquor-sellers from the army and the navy by the anti-canteen law, drawn by this bureau, reaffirmed in a second law drawn by the Anti-Saloon League—the first national prohibition law for white men in which Congress declared twice, by votes never less than two-thirds, after full debate, that the sale of beer and high wines in a Government military dispensary is bad for health and bad for order, and General Carlin reminds us that if it is bad for health and bad for order in the army, it is "bad everywhere." The logic of complete prohibition is in the law, as the oak is in the acorn. Then we moved forward and drove the liquor-sellers from the immigrant stations by a law drawn by this bureau. And when Congress was charging over this breastwork they rushed right on, and, of their own motion, drove the liquor-sellers from the National Capitol. Our next breastwork in order is half taken by a favorable report on the bureau's McCumber bill to drive liquor from the Soldiers' Homes, a victory to be completed in the next Congress, as is the "interstate commerce" half-victory, also. Then we shall be up against the citadel of "infernal revenue," by which the Government has become a nine-tenths partner in every distillery. The conscience of the people is rebelling, especi-

ally against the collection of "tax" from speak-easies, and this, at least, may be abolished soon. When this negative work is done, a battlefield is open for national prohibition of all interstate commerce in liquors, which will be enacted whenever the people will elect a Congress on the issue that it is as bad to sell liquors as lottery tickets. Then our distilleries and breweries will need to follow the Louisiana Lottery into exile. And this and other victories wait only on the awaking of the twenty-seven millions of church members in this country. When the Grand Army of the Church of God dismisses "General Apathy" from command and becomes in reality the "Church Militant," it will become even in this world the "Church Triumphant."

Washington, D. C.

THE SEMINARY AS A PLACE OF ESTABLISHING RIGHT HABITS OF WORK.

[An address to the students at opening of Pacific Theological Seminary, Berkeley, August 18, 1903, by President McLean.]

Among the important purposes intended by an institution like this by no means is the least in importance the purpose of establishing its students in right habits of work. For, whatever other attainments you may make here, whether of head or of heart, they will without this be almost wholly futile. One might nearly venture to apply here, changed a bit, the words of St. Paul, Though I have the tongues of men and of angels, though I have the gift of prophecy, the understanding of all mysteries and of all knowledge and have not the habits of work, I am nothing. I think it worth while, therefore, at the opening of our new year together to call your attention to this very essential matter.

Consider, to begin with, the place of habit in our life. It is a very essential place. There is a saying which goes to the extent of asserting that "man is the creature of habit." The saying is true, so far as indicating the extreme importance of habit and its far-reaching effect upon us. Our habits once formed do make or mar us. There can be no question about that. But the saying although true is not the whole truth. For while in a tremendous sense the creatures of habit we are also in an equally great sense the creators of habit. Our habits do make us; but there is an antecedent fact. We also in the first place make them. There is nothing accidental about habits. There is a phrase about "falling into habit." It is a false phrase. No man ever fell into a habit. No, we do not fall into them, we do not even walk into habits. We grow them.

The genesis of habit is instructive. It has been well stated thus: "Every act—and indeed every definite thought—leaves behind it an inclination, which is like a material influence; it makes the next similar thought or act easier, and the next dissimilar thought or act more difficult. So that this is the curse of evil conduct—that it ever brings forth more evil conduct; and this, too, the reward of good conduct—that it strengthens the tendency to good and makes permanent what has been gained." There is the whole story of good and evil habits: yesterday's act, yesterday's way of doing a thing, left behind it a little accretion of tendency, which made it more likely that you would perform again the same act and not its opposite, and that you would perform it in the same way and not in the opposite way again today: today's repetition of yesterday's act creates of course a still stronger tendency for tomorrow; until by and by habit is the result and we are the creature of it. We are handcuffed into it; more than that, it is woven upon us like our skin, like the muscles of our body.

Now you have before you in the ministry a tremendous lot of work. If any of you have chosen the calling as a "soft thing," I beg you revise your choice at once. That is to say, a great deal of work is before you if your ministry is going to be worth calling a ministry and you are going to be worthy the name of minister.

There are at least seven distinguishable fields, each one of which will call heavily upon you.

1. Your own intellectual and spiritual faculties to be daily exercised and fed. There has a great deal been said of late about the "man behind the machine." In the ministry the man is the machine; he is the whole thing—he is both the machine and the man behind it. Your own intellectual and spiritual faculties will need the same assiduous care which is exercised upon the intricate machinery of the battleship.

2. At least three preparations for your people every week. The two sermons on Sunday and the message for your weekly prayer-meeting. Upon this latter a good amount of preparation must be bestowed if your people are to spell it with a double e instead of an ea.

3. The general pastoral work and leadership of your church to be regularly covered; and this should claim a good half of your time and strength.

4. Of sufficient account to be placed in a department by themselves because of the draft they make upon the real minister's sympathy, his solicitude and his vitality are the special pastoral ministrations sure to be called for, such as funerals, visits to the sick, the dying, to the afflicted, to strangers and the distressed.

5. Important outside relations to be maintained and met; social, denominational, interdenominational, civic.

6. Keeping yourself alive and awake to the current events of the day, local and general, through the medium of the daily press, periodicals, reviews.

7. Intelligence to be maintained as concerns the economical, social and religious thought and movements of your day—these great things which constitute the Kingdom.

These are all great works. How shall you meet them? You cannot perhaps by any means effectively meet them all at first; but on the other hand you cannot yourself be effective if you neglect any of them. There stands your great problem. Now how much or how little you shall effectively solve will depend almost wholly upon your habits of work—habits established before you enter upon them. If you are hurtled out of your preparatory life lacking good habits of work you will, before these great demands, appear as poor creatures, to be pitied of angels and of men.

I do not wish to intimate that you have not already, some of you at least, in good part formed such habits I am sure some of you have. Such are to be congratulated. The keys of the future are in their hands. Observe, however, I say the keys, the keys only; the unturned keys, the keys of the tight locked future. You will still, with those in your hands, have all you can do to turn the manifold locks. But, small as is this company of students, it were too much to hope that all or even most of you have as yet well established habits of work. For such the Seminary is the last chance; for them it is now or never. You can no more win out in the ministry without previously acquired right habits of work than a Corbett or a Jefferies could win

out lacking a previously acquired good science of hitting into which he has been drilled until its movements had become fairly automatic. Here is your last chance. These months are critical, decisive.

A few words, therefore, as to what constitutes a good habit of work. First and preliminary, there is a grand difficulty to be got out of the way. It is variously called, but its true name is the Saxon one—laziness. Every man is naturally lazy, and therefore every theological student is naturally lazy. Different men are lazy in different degrees, different theological students are lazy in different degrees. But all men and all theological students are naturally lazy in some degree. The man who has no "lazy bone" in him is a man who has battled and overcome—he has worked the lazy bone out of him. Human nature, like material nature, is subject to the two forces, the centripetal and the centrifugal. Our natural disposition is decidedly centripetal, it has to be overcome by an applied force before we hustle about very much.

And this brings me to another point. There must therefore be a motive. Brethren, you have the motive, you of all workers, you of all men living. For what is the work to which you are called? It is to save men; to redeem the race; to change the face of the earth; to be co-workers with God in the supremest of all His work, the making of a new earth. Your work is to be greater than that of prophet or apostle. You are to be builders of the kingdom of God, of that new earth which is to be auxiliary to the new heaven. The thought of this ought to stir you morning by morning and keep you stirring hour by hour as your day goes on. This is the dynamic which should start you upon the habit of most diligent activity. The call of Christ as it lifted Lazarus out of his grave clothes should surely summon the enlisted soldier of Christ out of his garments of indolence and be an incentive to train himself into a gladsome habit of real, downright, earnest, day-long, year-long, life-long, work. Only resistance to idleness can overcome the disposition to idleness; followed faithfully there comes not only the habit of dilligence but a real and surpassing joy of dilligence. To begin with ,then, a resurrection into the spirit of dilligence; the reaching out toward a "habit of prompt resolution directed immediately toward action". And such a resolution having turned on the power, the main thing to follow is just carefully to keep the trolley of good purpose close upon the wire of strenuous endeavor. Keep your day's work moving at an even rate. Let there be slacks only where there ought to be slacks, and stops only at points where there ought to be stops. I commend you to the electric car man for an example. Continually lay hold upon God imminent. Keep your right hand in touch with the infinite. Your course may go unevenly for a time, but stick to it. You will conquer in the end.

To make these remarks as practical as may be, let me in conclusion give you my own idea of how much work per day good habit of work will call for.

The average minister, in my judgement, if he is to met the just requirements of his position, should expect to put in for the five days of the week—exclusive of the Sunday, which marks out its own hours; and of the Monday, in which he really ought not to work at all—not less than 8 or 9 hours of daily occupation; of occupation that can be truly be rated as work. Eight at the very least, for that is the lowest quota demanded by laborers in any line. Most of the men in his congregation—the other professional men certainly—most clerks, bookkeepers and salaried officials generally put in more hours than eight; the average business man much more; surely then the men engaged in this most important and largely rewarded of all callings should be unwilling to do less than those who work for the lower wage upon those lower lines.

If that much of time for the minister who has entered upon his calling, how many hours here, how many for you? Eight solid hours, no less. Eight hours not of mere occupation—of dawdling, dreaming, shillyshallying, poking about, but of strong, virile, severe application.

Would you like me to construct for you a daily time table? Rise at six unfailingly; twenty-five minutes for bath and dressing; ten minutes for converse with God—and how much can be effected in this ten minutes and how far-reaching and deep will be its influence upon the work and welfare of the day—twenty-five minutes brisk walk, wheel ride or other not violent but stimulating exercise. At seven o'clock breakfast, thirty minutes. Eating lightly, slowly, masticating thoroughly and thoroughly salivating your food. No meat on a student's work-day morning. Let your morning meal be mainly of cereals and of fruit. After it take a half hour for digestion, conversation, tightening up the plans for the day. From eight to twelve should be solidly spent in study or in recitation. The midday meal at 12:30; rest and recreation until two; from two to five again a period of study or recitation. From five to 7:30 the evening meal and recreation. From 7:30 to 9:30 application to study or reading; ten o'clock bed. This will make, if I have computed it rightly, nine hours for work, eight hours for sleep, seven for meals and recreation. Is this extreme? It can be done. It has been done. It is being done today by thousands upon thousands of students all over our land. The men who are doing it are to be among the marked men of their day and generation.

A supplementary suggestion or two I will add but have no time to discuss. Be sure and systematize your time. Do not systematize to death but systematize it to life. Then do all things promptly at their time. There is a blessing in routine, if routine be adjusted to reason. Also economize your force. Apportion it to the nature and importance of each successive task. Waste no time or force on merely useless activities. Let not even the good appropriate that which ought to be given to the best. Avoid extremes of physical exercise. And extremes of every other sort. And expect happiness in the doing of your work, with success to crown it when it is done.

A MOTHER'S PRAYER.

Recently in Tuscalaosa, Ala., the boiler of an electric light plant exploded, completely destroying the building and sending several tons of iron the distance of two blocks over trees and housetops. Two negro firemen were instantly killed. The superintendent and the engineer, who were in the engine room, miraculously escaped without the slightest injury, though the floor of the room in which they had stood was covered with heavy debris.

The young men are utterly unable to account for their escape from the room before the wall fell and covered the floor, unless it was due to Providence.

The young superintendent attributes his escape to his mother's prayer. The explosion took place just about the twilight hour, and it is his mother's rule to retire every day to her closet just at that hour to pray for her children.

Book Reviews.

"City Temple Sermons," by R. J. Campbell. In this volume are to be found the best sermons yet given to the reading public by Dr. Parker's successor in the City Temple, London. They are on such topics as the following: "What is God?" "What is Man?" "Can God Answer Prayer?" "Personal Communion With God," "Supposing Christ Were Only a Man," "God's Remedy for Sin," "The Mystery of Pain," "Christianity and the Social Order," "Conscience in Common Life," "Christ and Character Building," "The Doctrine of Divine Love," and "Overcoming forGod." These and others on the 286 pages of the book are without exception well worth reading. Preachers will find them of much suggestiveness. And for the average church member they would prove of much more decided advantage than the latest novel. Here is a thought for the business man: "Business means that you are daily dealing with spiritual symbols when you come into intercourse with your brother men, when you come into the counting-house, the shop, or the journalistic office. You have done nothing today but what has a spiritual significance, has reacted upon your character, has helped to fashion your destiny, has had influence on somebody else. You have been dealing with spiritual entities, and the resultant of what you have been doing must be measured in spiritual equivalents." [F. H. Revell Co., Chicago; $1 net.]

"Fire and Sword in Shansi." By E. H. Edwards. The author who has been for twenty years a medical missionary in China gives herein the story of the martyrdom of the foreigners and Chinese Christians in the province of Shansi. Dr. Alexander Maclaren says concerning this book: "The Church at home has not sufficiently realized the sad, glorious story told in the succeeding pages, and some of us have wondered and sorrowed that so little impression has been produced by it. It is no good sign of the state of churches; and this volume, it is hoped, will do something to bring the facts home to Christian hearts. These English men and women, these Chinese converts, gladly died for their Lord. Surely their example will point the sharp arrow of questioning to some of us, whether we really believe that a Christian life is a daily dying, and that, whether martyrs or not, we are scarcely Christians, unless we continually yield life, self, and all to Jesus Christ." The book is finely illustrated and contains the last letters and diaries of many of the martyred missionaries. These are the closing words in one written by Miss Rowena Bird of the American Board: "If you never see me again, remember that I am not sorry I came to China. Whether I have saved any one or not Christ knows; but it has been for him and we go to him. Darling ones, good-bye." This was written July 12th. Miss Bird suffered martyrdom July 31st. Among Mrs. Atwater's words were these: "I do not regret coming to China, but I am sorry I have done so little." [F. H. Revell Company, Chicago; pages 325.]

"Studies for Personal Workers," by Howard Agnew Johnston, D.D. A prominent Christian worker says that this book is "a good running mate for Dr. Trumbull's 'Individual Work for Individuals.'" It is worthy, certainly, of high commendation. The studies are arranged for classes, but individuals as well will find them very suggestive and helpful. No consecrated minister can study this book without being made a more effective worker in winning people to Christ. No Sunday School teacher, who is desirous of doing the very best he or she can in the work of bringing the young to Christ, can fail of being greatly advantaged by its perusal. The mistake that some Christian workers make is that they are not tactful. The instruction in these studies is calculated to make them tactful and to give a quite thorough equipment in every particular. (The International Committee of young Men's Christian Associations, 3 west 29th st. New York. Pages 161; in cloth postpaid 66 cents net; in paper 45 cents.)

"Lomai of Lenakel: A Hero of the New Hebrides." By F. H. L. Paton. The son of the noted John G. Paton has had a blessed experience in mission work among the South Sea Islanders, and he gives in this volume an interesting account of that work which has resulted in transforming fierce savages into earnest Christians. The Rev. Dr. James Paton well says in the preface: "This book goes forth as a living and unanswerable proof—entitled to be characterized as historic and scientific; because it proceeds on the basis of unassailable facts, and is wrought out in the light of undoubted experience that the Word of God revealed in the Holy Bible and the gospel of the Lord Jesus Christ proclaimed by men and women who believe it and live under its power, can transform semi-brutalized and almost demonized cannibals of the worst and lowest type on the face of this earth, into saints, and heroes, such as those who live and move before us in the following pages; many of them gladly hazarding their lives daily for the name of the Lord Jesus, and not a few of them victoriously enrolled already in the noble army of the martyrs. We argue, fearlessly, that what has been done in the haunts of savegry can be done in the slums of civilization; and our further contention is that the results thus obtained, on the line of moral, social, and spiritual progress, could be achieved through no other power and influence known to the human mind, save only through the revealed Word of God and the glorious gospel of His blessed Son." Ill health made it necessary for Mr. Paton to give up his work in the New Hedrides. Very touching is the chapter recounting the farewell experiences. As we turn these pages and read of the wonderful transformations wrought in the lives of that people, we do not wonder that the author should have as his concluding words: "We may travel far afield in the providence of God, but we shall never meet with nobler or more Christ-like men than Lomai and his brave fellow teachers. They are heroes, every one of them, God's heroes." (F. H. Revell Co., Chicago and New York; pages 336; $ 1,50 net.)

"Revival Addresses." By R. A. Torrey. Dr. Torrey has had quite remarkable success of late as a revivalist. And requests have come to him from many quarters for the publication of some of his sermons, which have been greatly blessed in winning men and women for Christ. This volume of seventeen sermons is in response to that request. "When one of these sermons was delivered through an interpreter in a Japanese city, eighty-seven Japanese came forward and declared publicly their acceptance of Christ. After a delivery of another in Shanghai, a number of Chinese men and women walked out from their places among their heathen companions and publicly confessed their acceptance of Christ. On one occasion in Australia, Tasmania, and New Zealand, hundreds of men and women came forward and with their own lips publicly

confessed their cceptance of Christ as their Savior and Lord." [F. H. Revell Company, Chicago; $1 net.]

"The Star Dreamer." Agnes and Egerton Castle, New York. F. A. Stokes Company. This last last of the Castle novels is unique in plot and situation, and the interest is maintained from the first to the last. It is to be regretted that the plot must be developed by the villainy of a woman, and by the implied doubt of another, though at the close all suspicions are removed. Taken as a whole the novel is well written and deserves a place among the better books of the year.

SPARKS FROM THE ANVIL.

By Johns D. Pasker.

The apostle says, "Rejoice in the Lord alway; and again I say rejoice." These are remarkable words from an aged man, written in his captivity at Rome. "To rejoice" is to be filled with joy or gladness. Joy is a feeling of pleasure in view of conditions pertaining to the inward man. Paul's joy could not have arisen from his outer environment, for he was in prison, probably chained to a soldier. This is evidently the meaning of the apostle, for he bids the Philippians rejoice "in the Lord." Christ enables his followers to rise above their outward environment. The outward man may be troubled while the inward man may be tranquil. A Christian may be in poverty in this world, but rich toward God. Paul speaks of Christians "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." In a word, there are two worlds, the natural and the spiritual, and the Christian lives in a certain sense in both worlds at the same time. The present world may be hostile and persecute the Christian, but th spiritual world may at the same time be sunny and delightful.

* * *

Many people seem to be floating on the tide. They have dropped their oars. If the tide is running toward this world, they float on it and go on to destruction. A few stem the tide, and row with their oars. They watch the Pole star of truth. No matter how the tide runs, or which way the winds blow, they urge their little barque of life onward toward the haven of rest. When a canoe is caught in a storm, it is always safer to keep the bow of the boat at right angles to the waves. If the canoe falls into the trough of the waves, it is very liable to be overturned. It takes nerve and sometimes muscle to stem the storms of life. The ocean of life is strewn with wrecks of mariners, who have drifted upon the rocks or been swamped by the billows. How cheering in the storm of life for the Christian to see the Master walking on the billows, and to hear his voice saying, "It is I, be not afraid."

* * *

God says, "I have found my servant David; with holy oil have I anointed him." The anointing of David by Samuel forms a very simple narrative, but it contains truths that are widely applicable and far-reaching in this world. History shows that God finds many men in this world, and anoints them for his service. David was a mere shepherd boy and God called him to be the greatest king of Israel. We are told that the angel of the Lord appeared unto Gideon, and said unto him, "The Lord is with thee, thou mighty man of valor." We are told that Gideon first built an altar there unto the Lord and afterward he delivered the Israelites from their enemies. Samuel heard the divine voice calling him several times, but thought at first that Eli called him. We are told that Elijah, at the divine bidding, found Elisha plowing, and cast his mantle upon him indicating that Elisha was to become his successor. There are some valuable truths connected with this divine calling into higher fields and more noble work. God has important places to be filled in all lands and in all times. Men should fill their places well, however humble the places may be, until they hear the divine voice bidding them to come up higher. There may be a noble discontentment, but we ought always to be able to say, "Thy will be done." Men who are called to high missions are found and not manufactured for the occasion. Such men must have natural and spiritual qualifications for the work, and be prepared to enter into it in the right spirit. They must be the servants of God, like David, and ready to build an altar to the Lord, like Gideon. Perhaps olive oil may not literally be poured upon them by a prophet, but God, in his providence, pours sanctifying oil upon them, and they go forward in his strength to perform the work given them. God has higher work for multitudes of men. Let us perform our humbler duties well and listen to the divine voice calling us.

THE BUSINESS SIDE OF THE PACIFIC.

There are sent out from the office this week several hundred courteously worded notices that subscription is due from a certain date in the past to a certain date in the future. None to whom these notices have been sent are owing for less than three months; many of them are for six months or for nearly a year.

In order that we may maintain the paper without great and constant worry, it is necessary for us to have the subscription paid as nearly as possible in advance.

This year we omitted the sending out of statements during the summer months, inasmuch as people are not as likely to give them attention at that time as at other times. Accordingly, a large number go out now

Not a few of our subscribers wait for these statements before remitting, although the date on the label stamped each week on the paper shows the time to which subscription is paid. Some do not, however, seem to understand this.

We do not stop the paper at the expiration of the time for which it is is paid, for the reason that to do so would be greatly to the inconvenience of many of our readers; and it would be quite impossible for us on such a plan to continue the publication of the paper.

We trust that there will be a hearty response to the statements sent out. It is easier for the person who is asked to remit two dollars to do so than it is for us to do without that amount several hundred times repeated. And no one knows when he fails to respond that he is not one of several hundred. He always is one of many. Therefore this explanation.

The Pacific is gaining friends all the time, and there never was so general a recognition of its value in our church work as there is at present. If every person to whom we send a statement this week were to respond at once, or within the next thirty days, it would enable us to carry out certain plans which would materially strengthen the whole business at once, and add ultimately to the interest and value of the paper.

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

A Message From the President.

Vacation days are rapidly drawing to a close and soon the majority of our missionary workers will be at home again after a rest "by mount, or stream, or sea." We trust that each will return with new vigor and inspiration to take up the work that the Master has given her to do.

We still feel the thrill of joy we experienced at our last annual meeting, when we learned from the report of our treasurer that even more than the amount of our aim had been sent through the treasury during the year. The need for our best efforts during the coming season is even more pressing than it was last year, as at the last meeting of the Executive Committee it was decided that we, as a Union, take special interest in and contribute toward the good work being done at Alpine and Dehesa, at Panama and Old River (near Bakersfield), and at Barstow. These fields have been strongly recommended to us by our Home Missionary Superintendent, Rev. John L. Maile, as being specially worthy of our prayerful interest and contributions. Those who are familiar with the prevailing conditions at Barstow, will most earnestly rejoice that our Home Missionary Society has again taken up the work there. Some years ago a young man—an employe of the Santa Fe—was sent to Barstow, his salary being increased to double the amount he was receiving in his former position. He was not a professing Christian, but he soon wrote back to the pastor of the little Home Missionary church of his previous location: "I fear I cannot stay here. Sunday is just like any other day, and all are bad. Life is too short to spend in such a place as this." And resign he did, thus putting himself out of the line of promotion. Let us dear friends, this year do something to help in making it possible for a right-thinking young man to live at Barstow. Some years ago our Union, through the Children's Department, took a very active interest in the work of Mr. Rogers at Alpine and Dehesa, two country churches about 30 miles east of San Diego. Again we are glad to give our sympathy and financial aid toward the work in these churches, under Rev. and Mrs. Jas. E. Duff, late missionaries of the China Inland Mission.

The work at Panama and Old River, under the able ministry of Rev. Alice M. Robinson, seems to us to have a special claim upon a woman's organization. Mrs. Robinson's home is at Rosedale, where each Sunday she leads the Sunday-school and preaches the morning sermon. She then drives to Panama, twelve miles distant, reviews the Sunday-school lesson and preaches the afternoon sermon in the school house. In the evening she either conducts the Christian Endeavor Society meeting at Panama, or drives three miles to Old River and holds an evening service. Under her guidance Panama is building a church edifice and hopes some day to have a parsonage. A good work is being done under Mrs. Robinson's ministry, and we bespeak for it the earnest, prayerful support of the women of the Union.

With the objects already mentioned we still continue our active interest in the Chinese, Japanese and Spanish work, Bethlehem Institutional church, Los Angeles, the Building Society, the Sunday-school and Publishing Society, and last, but by no means least, the Education Society—our contributions to the last-named society taking the form of fifteen and twenty dollar scholarships in Pomona College. Could we all realize what the gift of such a scholarship may mean to a bright, ambitious student, who has just completed the high school course, but is totally unable, financially, to continue his studies, we would better understand the worth of these gifts and esteem at its true value the great privilege we may have of helping in this special line of our work.

Our last Annual Report has been printed and copies will be sent to all the Auxiliaries at an early date. Any individual member desiring a copy will please apply to the Secretary, Mrs. H. K. W. Bent, Box 362, Pasadena. A careful study of the work of last year will help us to a clear understanding of what we have been able to accomplish and, we trust, will inspire us to renewed effort along those lines where we have failed to meet our expectations. As we begin the active work again after our rest-day, let our Woman's Home Missionary organization live up to its name. May we be indeed a "Union" in earnest prayer that the Lord may bless and prosper our work throught the coming season, and that we may uphold the hands of our missionaries, especially in the lonely and difficult places.

May we also be a "Union" in the efforts to supply the needed contributions to carry on the Master's work.

Yours in His service,
Mrs. K. G. Robertson.

Mentone, Sept. 1st.

The Sunday-School.

BY REV. W. H. SCUDDER.

David Becomes King. 2 Sam. ii: 1-10.

Lesson 11. Sept. 13, 1903.

The lesson gives oppotunity for some much-needed historical study, which is indicated rather more than homiletic inferences. The Philistine victory over Saul at the plain of Esdraeldon effectually separated the northern and southern tribes of Israel, and the enemy became masters of Southern Canaan. David, who had returned from pursuing the Amalekites, received news of the defeat on Mt. Gilloa from a runner, who, not only announced the death of the king and his sons, and the rout of Israel, but boasted of his own fabricated part in slaying Saul. The whole trasaction shows that many thought David an enemy to Saul, and would rejoice in the final removal of the only barrier to the throne. But they had mistaken the tone and character of this man. He instantly commanded the death of the boasting messenger, because he had dared slay "Jehovah's anointed," proclaimed a period of mourning and composed a eulogistic poem, whose language serves us yet as the loftiest expression of appreciation for public service, and loyalty to our rulers. (2 Sam. i: 17-27.) Such action enlisted the unanimous support of all the southern tribes, who had already been allied by David's marriage with Abigail and Ahinoam. His wealth, his high social relations, and his military ability all helped to make him the coming man; accordingly the tribes were only too willing that he should become their leader, and presently convening at Hebron, whither an oracle had directed them, they anointed him king in this chief city and ancient capital of the South (2 Sam. ii: 1-4a). Such an event doubtless pleased the Philistines also, for he was their vassal, still retaining Ziklag, the gift of Achish, the chief (1 Sam xxvii: 6), and the southern tribes' relations to their conquerors would be safeguarded as long as David maintained his

allegiance to the one, and his supremacy in the other.

Meanwhile the shattered remnants of the northern tribes were gathered together by Saul's greatest general, Abner, led across Jordan, into Gilead, and formed into a small kingdom under Saul's only surviving son Ish-bosheth, or Esh-baal. Mahaniam, Gesher (or Ashur), east of Jordan, and Ephriam, Benjamin and Jezreel on the west of Jordan. The boundaries of the northern kingdom under Eshbaal, and the southern under David are thus seen to be adjacent, and as the latter ruler was considered unfriendly to Saul's house, the fact noted in 2, Sam. 3: 1. is easily understood. Abner was the real head of the northern kingdom, Esh-baal being incompetent either from youth or want of character, and under this valiant warrior, a loyal friend to Saul, attempts were made to subdue the southern tribes. Such an attempt is recorded 2, Sam. 2: 12-17. As the Philistine had challenged David to combat, each to represent his contingency, twice twelve young men were here pitted against each other, representing Ishboseth's interests and David's. The issue was equal in that the entire twenty-four mortally wounded each other; but in the ensuing battle David's troops under Joab were the victors, although Abner escaped by killing Asabel, Joab's brother. The fued thus provoked between the two kingdoms, doubtless brought on a number of similar outbreaks not recorded, with the ultimate result of strengthening David's side, for 'the house of Saul waxed weaker and weaker'. The difficulty of maintaining the Northern kingdom must have been still further enhanced because their inveterate enemies, were on the borders. The Moabites clung to the southern border, the Ammonites occupied the east, and the Philistines held central Canaan on the west. Abner must have seen how useless the struggle was, and when the provocation finally came, in an accusation from Ish-bosheth that he was treasonably seeking the supreme power by an alliance recognized in that rude age indicative of such a course, Abner resolved to revolt to David on the ground that God had long before predicted he should be king over all Israel (2 Sam. III.) Thus the current was setting towards David, and he skilfully took advantage of all that came in his direction. His policy of waiting, and proving his loyalty to Israel was winning all hearts. His path to the throne was not smooth yet. Even while negotiations were in progress to amalgamate the kingdoms under his rule, Joab treacherously murdered Abner, on the plea of blood avenger, an act that would have prevented the much to be desired union; but for another. Two Benjamites thinking this a favorable opportunity for distinction; attacked Ish-bosheth, beheaded him and brought their gory trophy to David. Prompt dealing with them by death, and mourning for Abner, and the decapitated king, convinced the northern tribes of David's friendship, and pressed on all sides as they were, with no deliverer at hand they resolved to link their fortunes to the already powerful David, and put away the differences between the hitherto separated tribes. Seven and a half years had passed since Saul fell on Gilboa, when the great event of crowning David king over all Israel took place. David made his position more secure and popular by demanding the restoration of his former wife Michal, for as Saul's recognized son-in-law he would be accorded the right, in absence of any male decendant; of being made king over the other tribes.

I. Gods will in our lives. v. 1.

The greatest problem in our lives is to unite ourselvewith the divine will. Truly desiring this drives us to prayer. An honest purpose to discover it meets with success; though it must be through diligent inquiry. Contrast David and Saul in their inquiry for divine answer. David asked in order to make Gods will a part of his daily motive, Saul in order to create a sense in others that he was religious. The one led to obedience and repentance after sinning, the other resulted in rejection of the known will of God,and hard ening of heart after it was pointed out.

2. Gods will and the worlds ways.

A very instructive lesson lies in Davids honest desire to know Gods will, and act upon it, and his conforming to the customs of the age in doing what we now hold to be actual wrong; as taking a multiplicity of wives. The world in which we live gives a standard which we follow from childhood. Many of its ways are questionable. Gods will affords us a higher plane of living, but, while desiring to know and follow that in great crises of life, or even make it a general law, we omit to apply the light we have to ordinary things, and so follow what is the opposite of the divine will. Ignorance, custom, society, personal habit and other factors enter into this curious and interesting commingling. The Christian struggle after highest things not only makes the individual life more like God's ideal, but reacts upon the world by forcing its ideals to higher levels. Christian ideals must yet govern the world by more emphasis in the individual life.

3. The way to win.

David's ambition to become king over all Israel was right. There were two courses open for attaining the end. One was a war for supremacy. That would have resulted in some such way as Abner's policy. The other was conciliating foes, rewarding services, and strengthening friendships. This way won.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Feasting that Makes Lean Souls. Exodus xvi:2-5; Ps. cvi:13-15.

(Temperance.)

(September 13, 1903.)

Sometimes in the emphatic use of a word to express a single idea the larger import of that word becomes faded and often invisible. By using it to express a specific notion chiefly we thereby loose its generic force. This unfortunate condition has come about in the use of the word "temperance." Originally, in the Scriptures, the word meant self-control, the generic force of continence or self-command. The Greeks of Plato's day understood by it "nothing too much"—marking the line where indulgence passes into excess. It was also termed the "health of the soul." In the Laws it is the quality that gives control over self. This was the meaning of the word in Paul's vocabulary. Our emphatic use of it to describe the virtue of freedom from the bondage of alcoholic stimulants has obscured this larger meaning. God's word is urgent in its appeals for a life of sobriety and goes to the extent of saying, "Cursed is he who putteth a bottle to his neighbor's lips," but it nowhere narrows the broad meaning of the term to express complete self-command in the gratification or restraint of every appetite and desire.

The children of Israel longing for the flesh-pots of Egypt—prefering slavery with luxury, to freedom with hardship—is a pointed illustration of the desire for "feasting that makes lean souls." They cared more for the gratification of their physical appetites than for the promised land. Even after the "manna" came they still looked back, saying "Our soul loatheth this light bread." Dr. Martineau in his "Types of Ethical Theory" lays down the principle that any one who in presence of a higher motive chooses a lower does wrong, while he who chooses a higher in the presence of a lower does right. So is such an one temperate or intemperate. Feasting has its place in satisfying hunger and in normal social life, but there is a feasting that narrows and withers the soul. There may be luxury without the winecup that is as sinful as that with it. Esau's love for pottage cost him his birthright, and Alexander Whyte tells us in his "Bible Characters" that when he reads Isaac's whole history over again, "it becomes as clear as sunlight to him that what envy was to Cain and wine to Noah and lewdness to Ham, yes and wealth to Lot and pride and impatience to Sarah—all that,venison and savory meat was to Isaac." It was while Beleshazzar was feasting in his palace at Babylon that he saw the handwriting on the wall. Not all the penalties of intemperance should be heaped on the drunkard or the saloon-keeper, though they deserve much, but stripes belong to those who indulge in any appetite or overload any tendency of the senses or intellect or passions.

* * *

The Greeks had a theory that the body was the prison of the soul and the tomb of the soul, and it led to their depreciation of the body. Christians believe that the body is the temple of the Holy Ghost, and should therefore be respected and kept clean and pure. While from a right view of man the Greeks were wrong, yet the body may in a spiritual sense so dominate the man as to ruin his soul, and thousands of men are actually today imprisoned by bodily appetites and passions. Doubtless "soul needs flesh as flesh needs soul," and other things equal the man with the best body is the best man—but that always means a body under strict control of a good will. The athlete who becomes a swift-footed Achilles may by over-emphasis upon his feet narrow and wreck his soul. The pugilist who is champion of the world may by feasting his muscles too much entirely starve his soul. St. Paul had the right of it when he said, "Every man that striveth for the mastery is temperate in all things. I therefore so run not as uncertainly, so I fight not as one that beateth the air, but I keep under my body and bring it into subjection lest by any means when I have preached to others I myself might become a castaway." So the Christian striving for the incorruptable crown will strive to be temperate in all things. In eating, drinking, sleeping, working, in leisure, indulgence amusement keeping every appetite and desire strictly under the control of conscience and a good will.

* * *

The fairest sight on earth is a fair soul in a fair body. The Christian man should be a whole man bodily, mentally and spiritually. Like the new Jerusalem he should be foursquare, his length, breadth and height equal. The mind should control the body and the "self," the character, rule the mind. Hence the importance of having a good heart. The Christ-like heart will never put leanness into his soul by over-feasting any appetite. When the Holy Spirit is at the helm the good fight can always be won. But we need to cooperate with the Holy Spirit—we need to keep Christ within us by a living faith—we need to "trust and obey" or we cannot be helped. We cannot yield to base desires and still have fair souls. We cannot continue in sin that grace may abound. We have to fight the tendency to feast on forbidden sights, forbidden food, forbidden thought. We cannot read bad books and have good souls—nor see bad plays nor engage in bad games. We cannot exercise the physical part of our nature nor the mental to the exclusion of the moral and spiritual without leanness and loss. There are too many abnormal strong giants and too many keen thinkers who are spiritual pigmies just from arrested spiritual development. Flesh-pots are right in their place, but they must be subordinated to the manner and the Elim springs of the higher life of the soul.

* * *

What is more revolting than the sight of a splendid body out of whose eyes there shines a little and a lean soul? What more painful than to see an intellectual giant chilled by a sordid and selfish soul—a clever devil. How beautiful to see one of God's Christian gentlemen, with a strong, disciplined body dominated by a clear symmetrical mind and inspired by a noble spirit. Let Christian Endeavorers strive to be such.

Church News.

California.

Santa Ana.—The church has purchased residence property at 619 H street, which will be used as a parsonage.

San Francisco, Ocean View.—Several new faces greet us in our morning service. The Sunday-school is prospering, and we look hopefully to the future.

San Juan.—Rev. F. L. Newcomb, who has been in charge of the Methodist church at Lockeford the past year has accepted a call from the San Juan church.

Berkeley, Park.—Although the church assumed the payment of $150 more for current expenses this year than last, it has ended another year without any indebtedness.

Redwood.—We were pleased to have with us Sunday morning, August 23d, the Rev. Mr. Tenney, the American Board secretary, who gave a most interesting and helpful address.

Ventura.—Sunday morning, August 23d, the pulpit was occupied by the Rev. S. Bristol; who, though more than eighty years old, is yet bright and vigorous, and interested as ever in every good work.

Niles.—Added to the Niles church Sunday morning: on confession of faith, two; by letter, two. The church will support this year a native catechist in the station of Rev. J. C. Perkins, Madura Mission.

San Francisco, Sunset.—A successful series of meetings, conducted by the pastor and his father, have resulted in a healthy spiritual awakening. The treasurer recently handed the pastor fifty dollars—the extra amount pledged by the church, to cover a like extra amount granted by the H. M. S. for the past six months.

Lodi.—The Methodist church was crowded at the union temperance service last Sunday evening, to hear

Rev. G. H. D'Kay on "A Saloon-Keeper's Application for Church Membership." Ninety men were counted in the congregation. In our own church a promising Junior Endeavor has been organized under the superintendency of Mr. D. F. Owens.

Pasadena, First.—The large attendance at the Wednesday evening meetings testifies to the continued deep interest in Dr. Meredith's talks on the Sunday-school lessons. The twilight service last Sunday night was one of unusual interest, the occasion being the monthly missionary meeting of the C. E. Society. Miss Nina Rice of Los Angeles, who leaves shortly to enter upon missionary work in Turkey, gave a most earnest and helpful talk. Deacon Juan Arallanes, a sketch of whose life appears in The Pacific of August 6th (?) from the pen of Rev. A. B. Case, was also present, and told in a most graphic manner, through an interpreter, the story of his conversion.

Idaho.

Priest River.—Mr. John H. Prentis was ordained pastor of this church on Friday, August 21st. The council was composed as follows: Rev. S. Greene, Seattle; Superintendent W. W. Scudder of Seattle; Rev. J. B. Orr of Wallace; Rev. O. F. Thayer of Wardner and Rev. H. W. Chamberlain of Priest River.

INLAND EMPIRE LETTER.

By Iorwerth.

One of the most unfortunate happenings to Congregational interests in all the history of the "Inland Empire" has been the recent practical collapse of the church at Grangeville, Idaho. On the surface it seems to indicate lack of ecclesiastical statesmanship somewhere, or extraordinary weakness on the part of the people. About three years ago a goodly number of people made a most earnest request for the organization of the church at Grangeville. The field was occupied at the time by the Presbyterians, and it seemed a violation of comity principles for us to enter it. But in course of time a church was organized, though the Presbyterians protested. A building was erected, costing over $2,600, and there was wholesome progress in all departments of church work. The church membership increased to thirty and the Sunday-school to nearly a hundred, with a flourishing Christian Endeavor Society and most helpful Ladies Aid. It is reported that there were monies in all the treasuries when the church was sold.

As far as the writer can find their reason for selling the property was the failure of the pastor to meet the needs of the place, and lack of help and encouragement at the nick of time. They were left for some time without preaching or any attention. The effect of the transaction on the work in Central Idaho is serious indeed. It means a failure in the most important town in that vast region. Grangeville has a population of 3,000 and is county-seat of Idaho county, the largest county on the Pacific Coast. It is the supply point of the Buffalo Hump country, which is rapidly developing as a mining region. We may learn some lessons from the event, among them, that it is not wise always to put an untried man on a new frontier field; that extreme economy is sometimes suicidal; and that it is very difficult for a superintendent to attend to a field 600 miles away.

Rev. A. R. Johnson, Sunday-school missionary of the S.S.&P. Society, made an overland trip from Lewiston, Ida, to Pendleton, Ore., in the month of August, traveling over 500 miles. He explored the whole of Walla Walla county and a portion of Umatilla. It was an inopportune time to organize Sunday-schools, because the people were so thoroughly employed in harvesting. Brother Johnson surely endures hardship for the Master, sleeping in hay barns and under the trees and doing his cooking on the roadside. He has done more real frontier missionary work during recent years than any one I know of, and is doing it cheerfully. It would add greatly to his comforts and enable him to cover more ground if he had two horses instead of one, and a larger carriage.

THE SALOON MUST GO.

Much talk, not a little nonsensical, has been made touching high license, some holding that the saloon is a necessary evil and must be regulated by vote and plead for high license. While others more strenuous, by adhering to strict and rigid observance, advocate total prohibition.

It is interesting to note the arguments made by the friends of high license. One in particular is that enough of revenue can be obtained to run the public schools and support the police force. This in a measure is true with such cities as Chicago, Cincinnati, Pittsburg and other prominent cities. Some of them gaining nearly enough revenue to support the police. It would be well for them to ponder the fact that the removal of the saloon would reduce their police force to the minimum. An instance in point will mightily illustrate. In Minneapolis there are 3,305 saloons limited to one-twelfth of the city. In the eleven-twelfths where there are no saloons, 28 policmen are found sufficient. While in the one-twelfth, 147 policemen are required.

Furthermore no mount of public school instruction can countervail the evils of these dives of iniquity that curse the nation today with the blight of blasted manhood of 500,000 men every year.

The annual report of the San Francisco police as recently filed shows that there had been during the fiscal year ending June 1st, 1903, no less than 29,336 arrests, over half of which had been for drunkenness.

Does any man think the saloon is not at the bottom of nearly all of the crime of today? Let him study the array of facts and the frightful disclosures made in the police courts of the land. The saloon ought to be wiped out root and branch. It has no place among the people who have founded this Government for the people, of the people and by the people.

Of all sections of the country California should be in the lead looking to the perils of the saloon. We, by our city Chambers of Commerce, Promotion Committees, etc., bring to bear upon the visitor every possible inducement to get him to settle among us. What California neds more than all things else in matters material, is people. We are too sparsely settled. This rich soil produces enough to maintain many times more than the present population. But who wants to settle down and make his home in a city that has from 90 to 100 saloons to every 1,000 inhabitants, entailing all manner of vices and crimes. Men who love their families and guard zealously their welfare here and hereafter, will ponder a long while the proposition before they pitch their tents toward such a Sodom. Clear the ground of these obnoxious weeds, break up the hard pan and blast the boulder indifference which thus serve

such a positive detriment to our material progress, to say nothoing of the moral, and there will a wave of temporal prosperity crown such herculean efforts.

The California Promotion Committee, by a stroke of true diplomacy in order to get before the eye of the Easterner the marvelous resources of this country, have published in book form the sayings and speeches of President Roosevelt while on his recent Western trip. This is all right as far as it goes. But rid California of the blighting curse of the saloon, turn its police and judiciary into other lines of industry than that of sitting as guards over demons chained to a burned out manhood by King Alcohol. Close down its penitentiary, asylums for the inebriate—and the insane haunts of wretchedness, made so by the unrestrained influence of the California saloon. Then will joy and contentment, as free and gladsome as the generous sunshine that bathes our land with its blessings, attract the Easterner to come and abide with us.—Pacific Methodist Advocate.

The Determining Elements in Romanism.

There is much interest in the public mind at this time concerning the present and future policy of the Church of Rome. It may not be amiss to call attention to some of the essential differences between Romanism and Protestantism. It is generally conceded that Christianity is made up of two factors, the external or objective, and the internal or subjective. Extreme emphasis on the external and human side leads to Romanism, and extreme emphasis on the internal leads to a weak idealism. The practical truth is in the blending of these two factors. This is what Protestantism seeks to do. Romanism applies the mechanics of organization. It does not deny the subjective factor, but places the whole emphasis on the external means. It exalts the power of the sacraments and the ceremonies. The Roman conception of Christianity is a sort of physical extension of the life of Christ by means of mechanical laws. Christ is presented in a semi-physical state through the sacraments and by semi-physical laws transmitted through the mediation of the priesthood to the Catholic world. It is the priesthood, by means of the sacraments, that has power to extend or withhold the benefits of the gospel. The priesthood is the executive and administrative power of the Christian system. Logically, this leads to the vicegerency of the Pope. It being granted that the spread of Christianity depends on these semi-physical means, as represented by the mass, the sacraments, and the proper administration of external and mechanical formulas of religion, Romanism is consistent with itself.

Protestantism has a far more delicate and difficult task. It holds to the spiritual side of Christianity, but does not ignore the mechanical side. It holds that the working force of Christianity is not the Church, but the Holy Spirit. The progress of Christianity depends on the direct operation of the Holy Spirit upon the human spirit. The work of the ministry, according to Protestantism is to declare the truth, but not to vitalize it. The Holy Spirit accompanies the truth and reorganizes the soul, submitting in obedience to the truth. In the last analysis of course Romanism believes in the Holy Ghost, but teaches that the Holy Ghost does his work only through and by consent of the ordained ministry, while Protestants believe and teach that the Holy Ghost deals directly with each soul.

The difference does not seem at first very great, but it works out into systems widely different. In the case of Romanism the conscience of the people is in the keeping of the priesthood. Under the system of Protestantism God only keeps the conscience. The Roman system fixes penalties, forgives sins, grants indulgences, operates all the forces of Christianity by a monopoly of all the means by which the spiritual benefits are administered. If it be admitted that the spiritual benefits of the gospel are in the hands of any given number of men, they possess supreme power among men. That being granted, then the Pope is "the father of princes, the ruler of the world, and the vicar of Christ. Holding the conscience of the world he possesses a power beyond rulers, and fixes the moral destiny of every individual. It is at this point that Protestantism protests. It holds that Christian conscience is the product of a direct change of relationship between the will of God and the will of man wrought by the mediation of the Holy Ghost, independent of any priesthood or human agency. The Christian conscience, according to Protestantism, is born of God, and is divinely educated and divinely kept. According to Romanism the conscience is the product of conformity to religious formulas operated by priests through the confessional.

SUMMER HYGIENE.

Summer is the season of health and recuperation for those who properly regulate their mode of living. For those who do not it is a season of discomfort.

Pure, healthful, light food that will not stimulate heat production while it properly nourishes and strengthens the body and brain is the great essential.

It is conceded that the best of all foods for summer diet are the quickly made flour-foods—hot biscuit, rolls, baking powder. A most excellent household bread is puddings, cakes, muffins, etc., such as are made with also made with baking powder instead of yeast. These properly made, are light, sweet, fine flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided wherever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz., fresh and hot without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened.

The flour-foods made with Royal Baking Powder are the acme of perfection for summer diet. No decomposition takes place in their dough, the nutritive qualities of the flour are preserved and digestion is aided, which is not the case with sour-yeast bread or cakes.

NOTICE.

The Narrator sent out last week the formula for the report to our General Association. Every church and pastor must have received the same by this time. Please heed the request to have them filled out and mailed to the Narrator, F. H. Maar, at Redwood City, at once. Should any have failed to reach the pastors, please notify me at once. F. H. Maar.

Associated Press dispatches say that Minister Conger at Peking has secured written promise from Prince Ching to sign a treaty with the United States including a guarantee that Mukden and Ta Tung Tao shall be open ports on and after October 8th.

This seems to be an unusual day for gigantic frauds. The Humberts of Paris, figuring as princely heirs to a great fortune, succeeded in obtaining from the financiers of Europe over $12,000,000. Great are the fools rich and poor alike.

Our Boys and Girls.

The Money That Slips Away.

"I get fifteen dollars a week, and I never have a single cent of it when Saturday comes," said a boy of nineteen to me one day not long ago.

"Perhaps you have some one besides yourself to support," I said.

"No, I do not," was the reply. "I pay four dollars a week for my room and board at home, and all the rest goes."

"How does it go?"

"Well, it just seems to slip away from me somehow or other. I just cannot save a cent of it. There's so much to tempt a fellow to spend money nowadays. I never expect to save a cent."

I looked at the young man as he stood before me. He wore a handsome tailor-made suit of clothes. His tie must have cost a dollar and a half, and he had a pin on the tie for which he had said rather boastingly that he had "put up eight dollars." His link cuff buttons were showy and expensive. A full-blown rose, for which he paid twenty-five cents, was in his buttonhole, and one of his pockets was bulging out with expensive confectionery. I heard him say that he and "some of the other fellows" were going to have a box at the opera the next night, and that it would cost them three dollars apiece. And yet, he could hardly tell just why it was that he could not save anything.

Now, the men who have made themselves independent, and who have money to spend for the good of others, were not like this young fellow when they were boys. Had they been like him they would never have been independent. I suspect that this boy will verify his own prediction that he will never save a cent. He certainly will not until he acquires more wisdom than he seems to have at the present time. The wealthiest man I know once told me that from his earliest manhood he made it a fixed rule never to spend all that he earned.

When he was nineteen he began teaching a country school at a salary of eight dollars a week, and he saved three dollars of it. Later, when his salary had been increased to ten dollars a week, he saved four dollars of it, and when he was earning fifteen dollars a week he saved seven of it, investing it carefully.

Of course, he did not wear tailor-made clothes, and did not buy a new tie every two or three weeks and pay a dollar or more for it. I doubt if he ever paid a dollar for a tie in all his life. And yet he is by no means niggardly, for he gives away thousands every year to the suffering and for the benefit of humanity in general. There were temptations for him to spend all his earnings, but he did not yield to them. I have heard him say that he never went in debt for anything. If he could not pay for it, he went without it. Some one has said: "Never treat money with levity; money is character."

It is certainly proof of a great lack of force of character when a man allows all of his earnings to "slip away from him somehow or other." There is an unhappy future in store for the boy who spends all that he earns. The boy who begins by doing this is sure to spend more than he earns before very long.

I have knowledge of a young man earning a salary of twenty dollars a week who had his wages attached by a tailor to whom he owed fifty-four dollars for five fancy vests. His excuse was that " a fellow had to dress well nowadays or be nobody." How much do you suppose those five unpaid-for vests added to his character or to his standing in the community? And of what value is the good opinion of those who judge you by the clothes you wear?

You may set it down as a fact that if you do not save anything in your young manhood you will be sure to have a poverty-stricken and dependent old age, and there are no sadder people in this world than the old who are wholly dependent on the charity of others for their support. If all that you earn is "slipping away" from you, you will be wise if you go straight to a savings' bank as soon as you receive your salary, and there deposit a fixed proportion of your earnings before it "slips away" from you. And having once deposited it, let nothing tempt you to draw it out. Any successful business man will tell you that this is good advice. —Young People.

The Harm Slang Does.

There is still another serious objection to the use of slang. It tends to limit the vocabulary of him who uses it. Now a limited vocabulary is almost as inconvenient at times as a limited purse, and it is far more inelegant. If there was practically limitless wealth within the reach of him who was minded to take it, it would argue a certain stupidity in any one who declined to avail himelf of the supply. The same assertion holds true with regard to him who is willing to limit his choice of words. There is even more to be said than that. There is a limitless wealth of words at our disposal, but the most of us are too stupid to make use of them.

There are about two hundred thousand words in the English language. The average educated person is able in reading to understand perhaps twenty-five thousand words, but the most of us who write and speak limit ourselves to about five hundred or six hundred. Indeed, there is a vast number of fairly intelligent people, or people who pass as fairly intelligent, whose working vocabularies do not comprise more than three or four hundred words each.—Adeline Knapp in the Household.

Your Niche.

There's a niche for you in the world, my boy,
A corner for you to fill;
And it waits today,
Along life's way,
For the boy with a frank, "I will!"
So, lad, be true,
The world wants you
In the corner that you may fill.

There's a niche for you in the world, my girl,
A corner for you to fill;
For a girl that is kind,
With a pure, sweet mind,
A place that is waiting still.
So, lass, be true,
The world wants you
In the corner that you may fill.

There's a niche for you both in the world, my dears,
A corner for you to fill,
And a work to do
Which no one but you
In God's great plan can fill.
So, dears, be true,
The world wants you,
And your place is waiting still.

—Temperance Banner.

Best Things.

The best law—the golden rule.

The best philosopher—a contented mind.

The best statesmanship—self government.

The best theology—a pure and beneficent life.

The best war—to war against one's weakness.

The best medicine—cheerfulness and temperance.

The best music—the laughter of an innocent child.

The best science—extracting sunshine.

The best art—painting a smile upon the brow of childhood.

The best biography—the life that writes charity in the largest letters.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best engineering—building a bridge of faith over the river of death.

The best diplomacy—effecting a treaty of peace with one's own conscience.

The best journalism—printing the true and beautiful on memory's own tablet.

The best navigation—steering clear of the lacerating rocks of perpetual contention.—Selected.

Spiritual Life.

The City of Gold.

Harry Hope Hunt.

I am dreaming tonight of a beautiful home;
From when, those who enter, shall never more roam.
The home of which saints of all ages have told;
Prepared for the ransomed is the City of Gold.

Oh the joy in that city when the ransomed ones soar
From over the river, to dwell evermore
With the loved ones and Jesus, their Savior and King,
And the choir of angels that make heaven ring.

Oh, that City of Gold with its treasures of Light,
Bursts out on my vision in endless delight.
With tears wiped away, in clear vision I see,
The City of Gold with its welcome for me.

Abiding, confiding, in Jesus my Lord,
Upheld by His mighty, omnipotent word,
I'll patiently wait—for so He has told—
Till He welcome me home in the City of Gold.

Original Anecdote of Rev. John Wesley.

At an annual conference over which Mr. Wesley presided, he opened the session by asking the usual questions, as to whether there were any objections to the moral and religious character of the preachers, or any charge against any of them for neglect of duty or want of adaptation to their circuit work.

In calling the names he omitted his own and his brother Charles, when the Rev. John Allen, a highly respected preacher, rose, and said "he objected to the course pursued by the president in not calling his own name and that of his brother Charles." This was the first time Mr. Wesley's conduct had been called in question in the conference, and his high-church principles instantly took fire, and he replied with great warmth that "he would submit to be examined by his preachers." Mr. Allen said, "Then, sir, I have done," and sat down.

The greatest stillness and astonishment now pervaded the conference.

Mr. Wesley, recollecting himself, said: "Brother Allen, have you any charge to make against me?" Mr. Allen said, "I have." "Then," said Mr. Wesley, "I will begin at the beginning," and proceeded to call his own name. All eyes were now turned toward Mr. Allen, who rose, and said: "I have something in the form of a charge to prefer against you, sir; namely, you have promised a number of times to visit my circuit, and have failed to do so, to the great grief of many of my people, who would greatly love to see you." Mr. Allen had hardly spoken these words when the clock, which was to regulate the hour for meals, announced the breakfast hour, and after a few moments of prayer the conference adjourned to a later hour. During the time of breakfast Mr. Wesley withdrew, and when he re-entered the room he appeared to be lost in a forest of thought, from which it seemed difficult to arouse him; his wonted fires did not seem to glow with their usual fervor. Returning to the conference room, after singing and prayer, he requested Mr. Allen to stand up, and said, "Brother Allen, I beg your pardon, God's pardon and the pardon of my brethren for the improper warmth into which I have been betrayed." He then said "he was accountable to his brethren like all the rest, stating, in conclusion, that the difficulty in question arose from cimcumstances over which he had no control, and asked the brethren to unite with him in prayer." The whole conference was affected even to tears.—Baltimore Methodist.

Seed Thoughts in Prayer.

"Almighty God, teach us that a man must first come to himself before he can come to thee."

"Almighty God, our heart's desire is to climb thy hill and find audience with thee in the heavens."

"We would in the Name that opens heaven come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need."

"Almighty God, thy sanctuary is on high; it is filled with angels; it is the home of the blessed; yet thou wilt send us a portion from thy table that our hunger may be satisfied; thou wilt number us among thy guests, and cause us to eat and drink abundantly at thy table."

"Almighty God, make for us, through Jesus Christ our Savior, entrances into the upper places, where the light is brighter than it is down here. We desire to mount as upon the wings of eagles. Thou hast created in our hearts passion for better things. Our souls yearn for loftier skies than those which now shelter us. Thou art always calling us away to higher heights and more splendid scenes."

"Almighty God, we come with open hearts, with mouths filled with prayer and minds aflame with sacred desire. We ask thee to receive our psalm of adoration, to listen to our hymn of praise, and to answer the request which is as a burden upon our souls."

"Almighty God, are we not all in one place, with one accord, and is not our heart steady toward thee in love and eager expectation? * * * Thy grace is an eternal surprise, thy providence is a daily miracle. If thou dost not astonish us by great interpositions which our eyes can see, it is because of the daily appeal which thou dost make to our understanding and our heart by thy care and gentle patience."

"Almighty God, we pray for one another, and take up the words of old time, for they fit our immediate necessity. Thy servants have prayed all the prayers the race can ever dream of; no want has been unexpressed, no hymn has been withheld. We can add nothing to the experience of thy saints; behold, we are as they were in ancient time; their sorrow is our sorrow, their praise expresses our thankfulness, and their upliftings of heart are our aspirations."—Joseph Parker.

The Warm-Hearted World.

The last time that Frances E. Willard spoke to a Washington audience, she told of a Chicago bootblack who, with his kit on his shoulders and a package of newspapers under his arm, stopped at the call of a man with a club-foot. He worked away at the man's shoes, giving them as fine a polish as he could, and when the job was done the man threw him double pay, saying, "No change; I made you more work than most folks do."

Quick as a flash, the little fellow handed back half of the money, saying, with his eyes full of earnest sympathy, "Oh, mister, I couldn't make money out of your trouble."

Not far from Washington there lives a boy who has to bear the heavy burden of deformity, but so bravely does he bear it that he is the very heart of his home, the brightest and cheeriest and most helpful one in the household.

A while ago he went out and hunted up a situation for himself, so that he might pay his share of the family expenses.

Somebody asked him, "Don't you find it rather disagreeable, going about as you have to, now?"

He looked up with his bright, flashing smile, and answered quickly, "Oh, no; everybody is kind to a fellow in my fix," with a slight gesture toward his back.

There is plenty of love and sympathy in the world, after all, if our eyes are open to see them.—Christian Endeavor World.

Argument is always a little dangerous. It often leads to coolness and misunderstanding. You may gain your argument and lose your friend, which is probably a bad bargain.

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EYES SPEAK

Volumes, at times, of woman's happiness or misery. The dull, sunken eye, with its dark circles almost surely speaks of womanly ill-health, and its attendant suffering. With the dull eye goes usually the sallow, sunken cheek, the drawn mouth, the shrunken form—the whole glory of woman's beauty marred by the effects of disease.

Dr. Pierce's Favorite Prescription cures the diseases which undermine the health and mar the beauty of women. It establishes regularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness.

Sick women are invited to consult Dr. Pierce by letter *free*, and so obtain the advice of a specialist upon their disease. All correspondence is strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"With pleasure I send a few lines to let you know that I feel much better than for eight years before taking your medicine," writes Mrs. Pierce Geise, of 822 West Phila. Street, York, Pa. "Will recommend Dr. Pierce's medicine to every person who may inquire as to what it has done for me. I was troubled with female weakness, and began to think I would never be well. If I had continued the treatment prescribed by my doctor I don't know what would have become of me. When your treatment was commenced my weight was 108 pounds, at present it is 130. Have healthy color and my friends say I look well. My best thanks to you and my best wishes, too, for what you have done for me."

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women.

Dr. Pierce's Pleasant Pellets cleanse the clogged system from accumulated impurities.

How to Destroy the Bible.

First, get rid of all the copies in all the languages—there are 160,000,000, say, of the Old and New Testaments in one book and in portions of the book. You must have all these piled together in a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible.

Then go to the libraries of the world, and when you have selected every book that contains a reference to the Old and New Testaments, you must eliminate from each book all such passages; and until you have so treated every book of poetry and prose, excising all ideas of grandeur and purity and tenderness and beauty, for the knowledge of which the poets and prose writers were indebted to the Bible—until you have taken all these from between the bindings and turned them to ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible.

How have you done it then? Once more. Go to all the courts of law, and, having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments, and have all such passages removed from the codes of jurisprudence.

You must then go to the galleries of art throughtout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced. Not until then have you destroyed the Bible.

Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bible.

Then you must visit the baptisteries of the churches and erase from the baptismal roll all Christian names—the name of John and Mary—for they suggest the Sriptures, and the register is stamped with the Bible.

Have you done it then. No. There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles, and to suppress the book, to let not a trace of it be discovered, you must pass from gravestone to gravestone, and with mallet and chisel cut out every name that is biblical and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible.—Exchange.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of dear ones! Present joys, present blessings, slip by, and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks

There is no cure for self but love; you may try everything, but love is the only thing that can compete with self.—Margaret Bottome.

No troubles are so great that they cannot be built into the steps of the staircase by which souls mount to heaven.—Cannon Liddon.

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The Father of Lights.

Every bad thing and every demoralizing thing is from below, and cometh up from the heart of self-will, where there is all restlessness and inconstancy; but "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

What the sun in heaven is to the earth, that the Father is to us. Was there ever an act of unenlightened worship more dignified and exalted than his who, from his silent hilltop, watched the flushing east, and bowed before the great day-bringing, life-giving sun? How fine, how true, the apostle's comparison! What light that brightens a human face or lightens a page or a pathway but springs from the sun? The blaze of the pine-knot, the shining lamp, the glowing of coals or their reduction and refinement in jets of light—all are only the release of imprisoned sunshine. The gentle beauty of the rainbow, the blue of sky and sea, the endless joy of the flowers, the witchery of the spring, the luxury of summer, the wealth of autumn, the flashing splendor of a snowy field—all bless the sun for their being.

Now past the figure of speech, we have reached the glorious matter of fact, that God is the true Father of lights; the Author of every good and perfect gift.—Maltbie D. Babcock, D.D.

Do not be troubled if, in spite of all that thou triest to do, the times are out of joint, and things go wrong, and thou seemest to do no good. God made the world, not thou. He has patience; shouldest thou not have patience? Even thy poor good deeds cannot die. If they seem at first to yield no fruit, they shall still be as seeds shut up in the darkness of a sepulcher, and when they are taken from the hands of time, years afterwards, it may be, they shall rise in golden grain. Be it little, be it much, God will accept thy honest offering.—Farrar.

To a student who wanted to take the short and easy course his teacher said:

"O yes, that depends on what you want to make yourself. When God wants to make an oak he takes a hundred years; but when he wants to make a squash he takes but six months."

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as much as you talk. You have asked of God; now hear his answer.

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